

# Millennial Star



## **The Arizona Temple By Moonlight**

*Temples are further evidence of the Gospel's completeness.*

(See page 98)

# GUIDE HIS DAD

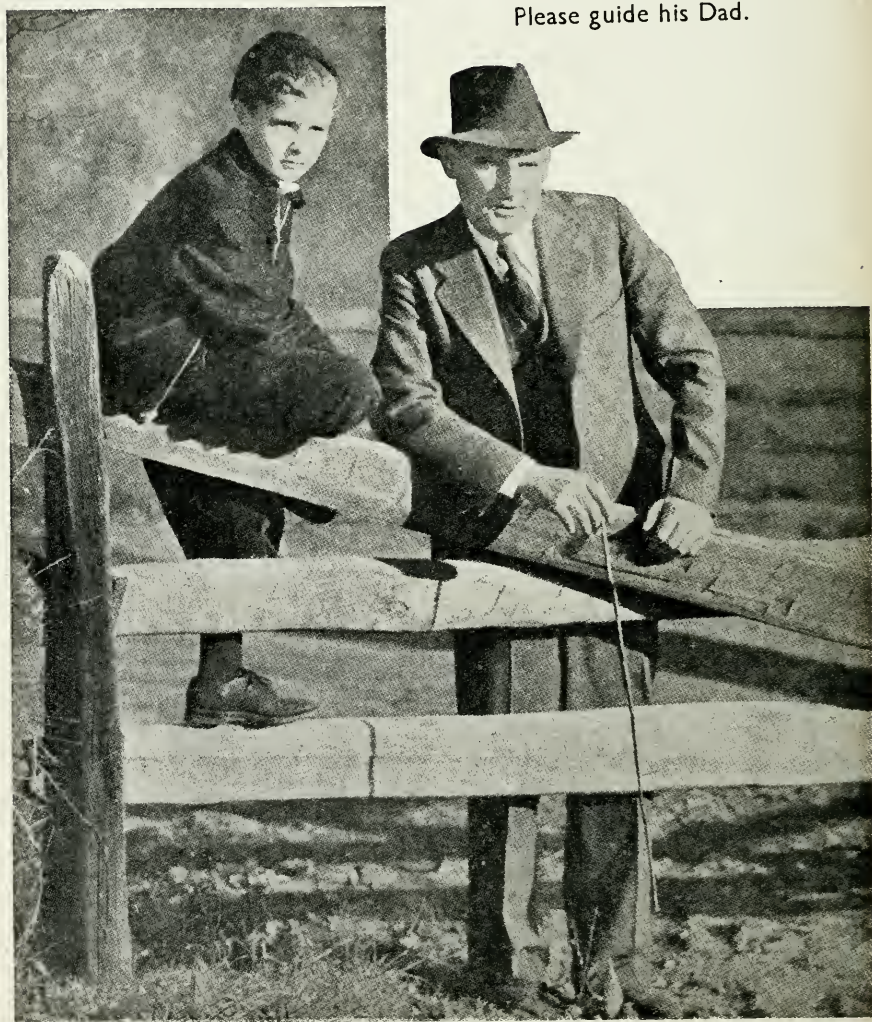
By B. COURTNEY LORENZEN

HIS legs are half as long as mine—  
His stride the same;  
He's just a lad—

But how he tries to keep in step  
And looks up laughing.

He's so glad

To walk with his Dad any place;  
Father in Heaven—Your help!  
Please guide his Dad.



# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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JOSEPH J. CANNON  
Publisher

RICHARD R. LYMAN  
Editor

PARRY D. SORENSEN  
Associate-Editor

5 Gordon Square, London, W.C. 1, England

*"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."*—Isaiah 53: 5.

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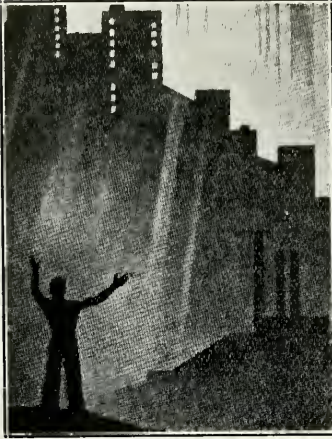
## THIS WEEK'S COVER—

Bathed in the radiant beauty of a full moon, an unusual view of the Latter-day Saint Temple in Mesa, Arizona, enhances the *Star* cover of this week. It was taken at 2.30 a.m. by Jerry McLean, staff photographer of the *Arizona Republic*. The light streaks in the picture are not scratches on the cut, but represent the movement of the stars overhead in the nine minutes required to make the exposure.

The Mesa Temple is one of seven Mormon temples, located in the United States, Canada and Hawaii, in which sacred ordinances are performed, among the most important of which are vicarious work for the dead, and the solemnizing of marriages of worthy members for time and eternity.

## SOCIAL BELIEFS OF LATTER-DAY SAINTS

By ELDER JOHN M. KNIGHT



VERY often when we think of our social order and our manner of living in society, the first thing that comes to our mind is the unemployment problem; our neighbours and brothers without food and clothing and numerous other items that are in reality but the results of our social order.

Our statesmen and leaders in public life are bending their efforts toward the remedying of this very situation. And in cognizance of this trying situation let us discuss the social teaching of Jesus Christ.

To begin with, the growth and development of humanity resembles very closely the growth and development of the individual. If the future of man is known, the future of all mankind might be easily ascertained. Or, to put it another way; What human beings are and can be depends largely upon their conception of what they and humanity should be. Therefore the conditions of our social life are determined largely by the ideals which we as individuals set up for ourselves. And in setting up our ideals and pointing toward a goal of achievement, the ideal or goal must not be impossible of achievement.

Jesus taught that man is a unity of body and spirit. "By the power of my spirit created I them; yea all things both spiritual and temporal; firstly spiritual, secondly, temporal. (Doctrine and Covenants 29: 31-32, See 1 Corinthians 15: 46)

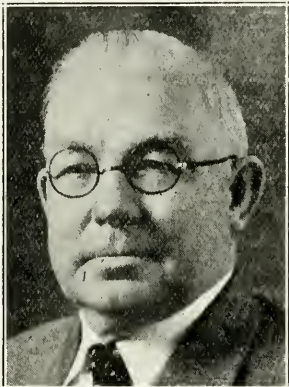
Again—"The Spirit and the body are the soul of man. And the resurrection from the dead is the redemption of the soul." (D. and C. 88: 15-16; Genesis 2: 7.) "Man is the Spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy; and when separated man cannot receive a fullness of joy." (D. and C. 93: 33-34)

The body may be destroyed whereas the soul may be saved. We must not forget, however, that the soul may be damned through disobedience and unrighteousness. (Hebrews 6: 4-6; D. and C. 84: 41) To Jesus the soul was neither a specimen nor a laboratory, but the supreme treasure of man.

It is altogether characteristic of man to desire social life; that is, a mingling of one with the other. As the complete life of the individual depends upon the union of spirit and body, so does a normal personality demand a blending and fusing with other personalities. Jesus felt that the self or

ego is altruistic as well as selfish; that it was social as well as individualistic.

Man's capacity for union renders attainable the purpose and ideals of the teachings of Jesus. In other words, his social nature makes it possible that we should love our brothers and our neighbours. Social unity is deep in the ideal He sets before mankind.



**John M. Knight**

Author of this article, explaining some of the social beliefs of the Church, Elder Knight has had wide experience in many fields of its activity. He presided over the Western States Mission for nine years (1919-28) and also served as a missionary in the Central States for four years. For twenty years, Elder Knight was in the presidency of Ensign Stake as either president or counsellor. He was Commissioner of Public Safety in Salt Lake City from 1932 to 1935 inclusive.

The Master expresses the ideal union continually and with great variety. He states that His followers through Him are to be one not only with each other, but with God and thus constitute one big family.

The ideal situation was to be then the fatherhood of God and unity with His ideals as a guiding spirit and the common brotherhood of man. Perhaps if we achieved a unity in spirit with God and truly accepted the brotherhood of man eliminating our selfish individualistic tendencies without due regard to our fellow men, we would have the truly ideal social order.

Jesus himself was perhaps the perfect realization between the divine and the human and the channel through which the race might be brought in union with God and with each other. After all, Christianity is but an unfolding of the conception of the Godward social capacities of mankind.

Jesus, in a true sense, identifies the powers of the soul that make union with God an essential of the powers that forms a normal man into union with other human beings and also points out that if a man be true to his nature he must live in fellowship not only with God but with men. (James 1: 26-27).

In contrast to this teaching, many religions have practised monarchism, a withdrawal from society, a literal flight from a corrupt world into seclusion. Practising almost every Christian precept from a selfish point of view; that of saving themselves from a wicked world and doing nothing to enlighten a wicked world. The Gospel of Christ was to be preached to every nation, kindred, tongue and people and the enlightenment of the Gospel was not meant to be pent up in monasteries and hermitages.

With the Master the ultimate goal of life is the entrance

into a transformed society, the Kingdom of Heaven. With him it would seem that sin is the reverse of socialization. In failing to follow the fundamental instincts and capacities of his nature, a man at once becomes selfish, unsocial and sinful. Destined for companionship with high spiritual beings he necessarily turns in upon himself and grows less and less capable of opening his nature to him who seeks his love. If a man is a true Christian, he must be a social being that finds his complete life in losing it in the lives of others. Now if we examine ourselves and the use this maxim for a yardstick how many of us can qualify as Christians, lovers of Christ, the Son of the Living God.

And if we could measure up to this standard would our world be perplexed and troubled by so many problems.

The Millennium is perhaps our conception of a perfect social order. As we live the Gospel and eliminate our own selfishness we will grow and achieve the ideal in social and religious order. The Millennium will not descend from heaven upon the earth and destroy the world, but rather we will grow into it, but through our enlightenment we will achieve the goal that we as individuals and as members of our social order set for ourselves.

Jesus often spoke of Himself as the Son of Man, and in forming a priesthood to carry on the work of the Church, he as a human subject to human tendencies outlined the social order which if followed would fuse the individual into a greater kingdom, a greater social order—that of the Kingdom of Heaven.

And Heaven to Jesus was not a superb resting place, but a society of individuals which in varying degrees belonged to the same social order. With him the kingdom was not subjective, but a concrete objective reality.

The cause of all inequality and lack of fraternity is moral; it is sin. Men cannot reach that divine sonship in which fraternal love becomes natural so long as the spirit of selfishness rules them. A corrupt tree cannot bring forth good fruit. A perfect society cannot be created from imperfect people. If we were building a house and the plans called for marble and the only material available were mud, we would build a mud hut from the plans of a marble palace. Jesus has furnished us with good material and a noble plan. Are we to build nothing but mud huts and misery?

There is no one who does not feel that a society composed of Christs would be a perfect fraternity. At the same time we do not feel the same way about other great teachers. We do not feel the same way in regard to Socrates. Indeed, a thousand men of his type would constitute a very uncomfortable community within which to live.

So normal was the life of Jesus, so judiciously devoted to the welfare of others, that he stands as an individual who has his completest mission in the identification of His life with that of other men. And as near as we approach the life of Jesus in our daily lives, that near do we come to establishing a fraternal society modelled after that of the Saviour.

## ARE YOU SAVING YOUR RELIGION?

By Elder M. Wilford Poulson

**A** NEWS report of a sermon by Dr. Harry Emerson Fosdick quotes him as saying:

Multitudes of people are trying these days to save religion. Sometimes they are trying to save their own religion; they feel it slipping; they have not much left of the original capital with which their childhood homes endowed them; they are somewhat desperately clinging to as much religion as they have left and hope that they can save it.

If we are trying to save our religion, we are on the wrong track; the right track is the discovery of a religion that will save us!

If we are in real earnest in our concern about religion—and I take it that we are—just how is this concern being expressed? For example, to what extent are we appreciative of the good things in the religions of other people as well as in our own? Are we among those who are trying frantically to save their religion? Are most of our efforts concerned with such things

### Demonstrate It!

From a member of the faculty of Brigham Young University comes this enlightening article by Elder M. Wilford Poulson. Elder Poulson is professor of psychology.

He points out how religion must be used if it is to benefit its possessor. James, of the New Testament, emphatically stressed the necessity for demonstrating an active religion by doing good works. (James 2) Within the same epistle it is said that one has pure religion when he visits the poor and the fatherless in their affliction and "keeps himself unspotted from the world."

as ridiculing the sacred conviction of others or with going to absurd lengths in conjuring up so-called evidences and specious arguments for the purpose of trying to bolster up what we profess to regard as God's truth? Would Job's severe rebuke about telling lies to defend God ever apply to any of us? Perhaps you remember how he says:

You whitewash everything with lies, you patch up futile arguments, all of you. . . . Listen now to the charge I bring. . . . Will you bring unfair arguments for God? Will you tell lies on his behalf?—Job 13: 1-12 (Moffatt's translation)

How much more of faith people would show by keeping their poise and quietly *demonstrating* the the divinity of their religion by the way it enriches their lives and personalities!

A real challenge for every earnest religionist is contained in

Lessing's drama, *Nathan der Weise*. This great German writer lived at a time when people engaged in long and heated arguments about the alleged divine origin of their particular religions and still worse, in the severe persecution of the adherents of other religious faiths. In his drama, Lessing has characters representing the three great conflicting religions of his day, viz., the Mohammedans, the Jews, and the Christians. He brings out very forcefully the good points held in common by these seemingly very different religions. In one speech a Christian says to the Jew, "Nathan, Nathan you are a Christian. . . . A better Christian never was!" The significant reply was: "Those qualities which make me seem a good Christian to you would make you seem to me to be a good Jew."

In answer to the Mohammedan's question, "Which is the true religion?" the Jew tells the story of the three rings which indirectly gives an answer. You may judge whether or not it is a good one. This story may be rather freely translated and somewhat abridged as follows:

A long time ago a man of the East came into possession of a most precious ring from the hand of one who loved him. This wonderful ring had the mysterious power of making its possessor beloved by both God and man provided he had faith in its power. The ring remained in the family, being inherited from father to son. Whenever a father had more than one son, the ring was given to the one who was most beloved.

At length there came a time when the ring was owned by a man who had three sons, all of whom he loved equally. What should he do? He arranged with a skilled jeweller to make

two other rings exactly like the old ring which was to serve as a pattern. When the rings were secretly brought to the father they matched so well that even he could not distinguish which one was the really precious ring.

When the father knew that he could not live very long he had each of his sons brought to him separately and to each one he gave a last blessing and one of the rings. Shortly

afterwards he died. Soon the three sons came forward each with his ring and each claiming to be the lord of the house. They examined, they quarrelled, they complained. Each one said, "The other rings are false. Father gave me the genuine ring. I was the son that he loved most." But no one of them could convince the other two. Finally they went to a judge for his decision. Each swore before the judge that he had received the ring directly out of his father's hand—which indeed was true. Each was vigorous in accusing the others of making false claims.

Then, said the judge, "If the father is not brought before my seat I cannot judge the case. Am I to guess riddles? Or do you expect the true ring here to unseal its lips? But hold—you tell me that the genuine ring has the secret power to make the wearer beloved by both God and man. Let that decide, for the counterfeit rings cannot have this power. Who of the three is best beloved? Is there no reply? Do none of these rings exercise the wonderful influence? The genuine ring perchance has disappeared. Then this is my counsel to you. If each of you has had a ring presented by his father, let each believe his own to be the genuine one. Let each sin-





cerely strive to emulate his brethren in seeking to prove the virtues of the ring he has, by offices of kindness and love and trust in God. If in years to come the virtues of the old ring shall reappear among your children's children, then, once more come to this judgment seat. A greater far than I shall sit upon it and decide.'"

We see how Job, Lessing and Fosdick have each in their own ways emphasized almost the very same message—one that no sincere religionist can afford to ignore. As for us we are surely not going to be found among those who show undue concern about saving our religion without giving a religion the chance it should have to save us. We know that the anxiety to bolster up artificially any system, is in reality a damaging confession of lack of faith in it. What counts for most in establishing the divinity of our religion is how it enters dynamically for good into our every day lives really making us "beloved by both God and man."

### LIGHT OUT OF DARKNESS

"And the eyes of the blind shall see out of obscurity and out of darkness."—Isaiah 29: 18

This prophecy of the Old Testament is seeing literal fulfilment in these latter days. Further testimony of the fact has come with the recent publishing of the Book of Mormon in Braille, thus enabling the sightless to see through the darkness and learn of its wondrous truths through reading it themselves.

At the conclusion of a recent meeting in Albuquerque, New Mexico, two young missionaries were about to depart for their lodge when they received an invitation from a blind young man to come to his room and sing the Mormon hymn, *O My Father*, to him. He had first become acquainted with missionaries in Tuscon, Arizona, who, he said, used to come to his home to sing and read the Book of Mormon aloud to him. But he had found it not a very satisfactory method of study.

When the last strains of *O My Father* had died away, the sightless youth showed the elders one of the six Braille volumes in which the Book of Mormon is now published. With a happy smile, he explained that he was now reading it for himself. He had obtained it from a University in California, which had been presented the volumes for lending to the blind. Government regulations provide that these books may be mailed free of charge.

Being able to read the Braille volumes with their message had been a source of great joy to this sightless youth.—PARRY D. SORENSEN

THURSDAY, FEBRUARY 18, 1937

EDITORIAL

WHAT IS WORTH WHILE?

A few years ago two articles appeared on opposite pages of a magazine. The title of each was "Religion." The sub-title of one was "Doubt and Loneliness"; of the other, "Faith and Contentment."

The author of the one stated frankly that he had no religious belief whatever; he had always been a doubter and through his reading and personal contacts his doubts had been intensified. He intimated that he had lost much in life and apparently he sincerely regretted his state of mind. He began his article by saying, "I would have you meet one of the loneliest and one of the most unhappy individuals on earth—the man who does not believe in a personal God, to whom the grave is the end, the present is his all. He has no Heavenly Father to love, and no Hereafter to hope for." His closing sentence was, "You have met one of the loneliest and one of the most unhappy individuals on earth—the man without a God."

The other writer tells of his adopting, early in his life as his slogan and guide, the commandment, "Thou shalt have no other gods before Me." This idea had been implanted so strongly within him that he had never been swayed from it by those unbelievers who destroy faith and leave nothing to take its place. He said, "To me my Heavenly Father has always been an ever-present reality. I have put Him above everything else. I have tried to live as He would have me. And as a result of my hope and belief and my effort to live according to the commandment which I have accepted, I have had faith, contentment and supreme happiness."

In the light of these confessions one might ask, "What are the gains and losses in each instance? What does a man gain who severs himself from all belief in God?"

There are many influences in the world to-day which tend to destroy faith. Some are subtle, some are more obvious, while others resolve themselves into open and direct attacks on all forms of religion.

There are writers and even teachers who call themselves free thinkers and modernists who are not only indifferent toward religion but are positively and aggressively negative in their attitude toward it and who try to influence others to accept their views. Among them they advocate the idea that religion is getting thinner and thinner, and is really only superstition after all; that it dominates and holds one down; that it prevents individualism and personality development; that there are grave doubts about a Hereafter and that after all heaven is probably only a fabrication. They claim that belief in a Heavenly Father has faded out in the light of modern thought. Some even repudiate God altogether, while others dissolve Him into life-force.

We as Latter-day Saints believe in a personal God and we

accept in full the command "Thou shalt have no other gods before Me."

We believe in the ancient prophets, that they were inspired from heaven, and we accept their teachings. We believe in the divine mission of the Saviour, the Redeemer of the world. We believe that the Gospel which was taken from the earth has been restored through the instrumentality of the Prophet Joseph Smith. We believe that he and his successors, like the prophets of old, have been and are divinely inspired.

We have fixed principles and abiding conviction. Let us not be diverted from them by those who would destroy our faith and give us nothing in return. We have divine A "Way of Life" injunctions which have been given us authoritatively and directly. Let us heed these. We have had set out for us "a way of life" which embraces all phases of practical efficient every-day living, which teems with abundant opportunity for spiritual and intellectual development and which eventually leads to salvation and eternal life. This way of life may be acquired even as a habit is acquired—by long and steady repetition of effort. If to live this life sets us apart from others, if it means being different, then let us be different.

If we would have and retain faith in a Supreme Being, if we would have spirituality, we must live for such blessings and work for them day by day, for it will take work as well as resolutions to bring this about. Such blessings will not come without effort. To be strong we must overcome. Someone has truly said, "We cannot gain muscle on a bed of eider down." A spiritual life means discipline, self-denial and conforming to definite ideals, standards and laws. It means purging ourselves of selfishness, greed and sin. It means the practice of the simple virtues so beautifully taught by the Saviour, one of whose rules of life is, "All things whatsoever you would that men should do to you, do ye even so to them." If we set ourselves firmly to live a spiritual, religious life men cannot interrupt nor divert us.—AMY BROWN LYMAN

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### "MAN HAS FOREVER"

Robert Browning once voiced the thought, "What is time? Leave *now* for the dogs and apes; man has forever."

However, the abundant life—life at its best—is not found by living to-day entirely for to-morrow. Not at all, but merely as if there were to be a to-morrow. It is found in living to-day to full capacity of the mortal machine, but not one thrill beyond that capacity. The machine must be ready for the coming days—forever and forever—enlarging its capacity for enjoyment until the ecstasy of being shall glow "brighter than the noon-day sun."

To be fully alive we must keep all of our capacity alive. People who do one thing to the exclusion or almost the exclusion of all other things are not living an abundant life. They have, so to speak, "feelers" or sense organs out in only one direction, whereas they might have them out in many.

Man has forever. The Church has emphasized that thought. It has laid a foundation for enjoyment upon which the individual may build forever.—HARRISON R. MERRILL

## GONE:

## ONE LAME EXCUSE

By PAULA CLAIRE DIX



EVERY one of you knows at least one young man (or perhaps young lady) who will eye his list of resolutions pensively and sigh: "I'd like to quit smoking, but I've been at it so long now, I'm afraid it's impossible." And you, having heard much of the tenacity of the habit, may regretfully agree and thus innocently aid and abet the youngster in bolstering up his defences of this destructive vice. "Ah, to be sure smoking is a habit that imbeds itself into the nerves, ruins the will power, is next to impossible to quit, and the only thing the reformer can do is bend his efforts toward preventing others from acquiring the habit!" That is what the smoker would like you to think, because it gives his indulgence an air of martyrdom, but it happens not to be true. Smoking is really quite easily stopped, in defence of which statement I offer the personal experience of my husband.

Of course I knew before we were married that he smoked, but brides are prone to undue optimism in this matter of reforming the groom. The fact was that in spite of numerous hints, followed by outright requests, he was still smoking some three years later. Our son was a year old then, and we agreed that a smoking father was not the best kind of influence, so my husband decided to quit cigarettes.

Tapering off, we thought, would be the best way. One was to be dropped each day. All went well until the quota had dropped to about ten. Then the fireworks commenced. Always of a nervous temperament, he became more grouchy and irritable as the days went by. Sonny and I managed a good many walks at that time, taking care to leave daddy at home. By the time he was down to three cigarettes a day the situation was critical. Grimly I hung on, telling myself it would soon be over. But I didn't know cigarettes.

It seems the use of them creates a hunger in every way comparable to food hunger, and a man simply cannot cut himself off from food when he is taking tiny bits of it, while plenty is at hand. My husband couldn't, at least. He broke at the three-a-day period. Before long he was back where he started. No, tapering off was not the way.

Then we tried a widely-advertised medicine guaranteed to break the habit. It didn't. So the subject was dropped. We decided that a smoker who had smoked twelve years and more, since his early adolescence, was chained to the habit with links

that could not be broken.

Three years later my husband was appointed to a responsible position. We were overjoyed, but the elation was somewhat dimmed by the discovery that his employer was not only a non-smoker, but violently opposed to smoking in any form. What difference this would make to my husband's happiness in his work we could not guess. Then one night he came home with an announcement to make.

"I've quit smoking," he said.

In view of his previous efforts in that direction, I may be pardoned if I was secretly sceptical. The fact is, I frankly told myself that it was a mere gesture. But of course I did not say as much. Psychologists tell us we must do all we can by word, action and faith to help a person carry out his intention when trying to break a habit.

"Tapering off?" I asked politely.

"No," he said firmly, "I've quit, I told you. I've smoked my last cigarette."

And he had. Just that abruptly, he had quit smoking. For the first few days I know he was pretty uncomfortable. During the medicine cure days, we had noticed that all anti-tobacco medicines had a taste of liquorice, so he supplied himself with a pocketful of those little rounds of soft liquorice candy known as "liquorice rolls." Whenever habit told him it was time for a cigarette, he chewed up a piece of liquorice. Very quickly, about the length of time it would take a fasting person to lose his desire for food, my husband noticed that his craving for cigarettes was going. Within a week or ten days he could spend an hour with a smoking individual and experience not the slightest discomfort.

#### The Divine Code of Health

The use of tobacco is proscribed in the Latter-day Saint Word of Wisdom, Divinely revealed to the Prophet Joseph Smith February 27, 1833. Members are also counselled against the use of alcoholic beverages, tea, coffee and excessive use of meats.

Read the promise given by the Lord for following His code of health and wisdom:

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments . . . shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

—D. and C. Sec. 89: 18-21

At the end of a month we were quite sure the habit was broken. And now, at the end of more than six years, the momentous time "when daddy quit smoking" is an almost forgotten event.

We reached these conclusions about the subject: That "tapering off" is too hard a strain on the will power; it is far easier to break off abruptly and finally. That a fair amount of good, old-fashioned will power is necessary. That the liquorice candy was a decided help. That the age of the habit, fifteen years in this case, does not matter at all. That it is a far, far easier habit to break, once the addict has made up his mind to, than any smoker will admit.

My husband lost nothing in quitting. He gained: the few minutes twenty times a day he had formerly used to "light

up"; increased bodily health; a sense of spiritual power he had never known before; the twenty shillings a month and more his cigarettes had formerly cost him; and last, but not least, the right to associate with clean men of clean habits on an equal footing. He looks back on the time he was a smoker as one does upon a bad dream.

So this year, when the resolution lads tell you sadly that they'd just love to quit smoking, but it cannot be done, please raise a sceptical eyebrow, assume a distinctly hostile attitude of absolute disbelief, and, if necessary, to show your opinion of anyone who would try to excuse himself that way, say, "Oh yeah?"

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### OLD-FASHIONED THINGS

*By Viola Stone Card*

Afraid to be old-fashioned,  
 Lest a modern world should sneer,  
 Lest you lack sophistication,  
 Which the gay crowd holds so dear?  
 Know this: the oldest fashioned things,  
 Whose lustre time cannot dim—  
 Those priceless virtues, eternal  
 Will be—and have always been!  
 For what is older than courage—  
 The courage to nobly dream,  
 To row against the current  
 While the crowd drifts with the stream?  
 Or what is older than simple Truth,  
 Or Faith, or Sincerity?  
 Don't be afraid of ridicule,  
 But dare your best self to be.  
 For those who achieve true greatness—  
 Whose lives the years applaud—  
 Receive of the angels these old-fashioned gifts  
 Which are as ancient as God.

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### BE BRAVE, O HEART

*By Bruce W. Anderson*

Be brave, O faltering heart!  
 The battle, nearly lost, may yet be won:  
 No race is ever o'er till it is run,  
 And blue skies always follow after dun.  
 Be brave, O heart!  
 Be brave! There is yet time  
 To win the bounty, ere the day is past.  
 To those who strive for long enough, at last  
 Success must come. No die is ever cast  
 Beyond return. Be brave!  
 Be brave! Let not the crime  
 Of quitting mar the glory of your fight;  
 For though the world be black as Stygian night,  
 Somewhere beyond the clouds there is a light—  
 Somewhere a star. Be brave!

## CONTEST ANNOUNCEMENT

As plans for the Centennial Conference on May 15, 16, and 17 go forward, the *Millennial Star* takes great pleasure in announcing the Centennial Writing Contest and the Centennial Poetry Contest. Both are open to any reader of the *Star*.

1. The poetry contest will be similar to that conducted last year prior to the Kidderminster conference. Entrants must submit a poem dealing with some phase of the Church Centennial in Britain.

2. Entrants in the writing contest must submit an article of not more than 1,500 words on the Centennial theme.

Entries must be in the *Millennial Star* office not later than April 15, 1937. Address them to: Contest Editor, *Millennial Star*, 5 Gordon Square, London, W.C.1. Entries should be written on one side of the paper only and typewritten if possible. The prize winning article and poem will be printed in the *Centennial Star* to be issued at the time of the conference. First, second and third prizes will also be awarded in each contest. First prize winners will receive free board and lodgings in London for the conference, a year's subscription to the *Star* will go to the second place entrants, and six months' subscriptions will be given third place winners.

The contests are open to everyone, the rules are simple, and there are six prizes awaiting the winners. So let's get busy!

## "STAR" AWARDS PRESENTED



Three travelling missionaries, who have been instrumental in boosting the circulation of the *Star* to its present status of 5,600 were honoured for their efforts at a banquet held in Rochdale Friday, February 5th. They are Elder Dudley M. Leavitt, now honourably released, Elder Woodrow D. Marriott, of Manchester District, and Supervising Elder Victor L. Bingham, of Sheffield District. Elder Leavitt was awarded a sterling silver pin with a double "star" on it, signifying that he had obtained more than 200 subscriptions during his missionary labours. Elders Marriott and Bingham were awarded single "stars" for having each obtained more than 100 subscriptions.

In attendance at the supper were the elders of Manchester, Liverpool, Leeds and Sheffield Districts, and President Joseph J. Cannon. The awards were presented by Sister Elvera Campbell, lady missionary.

Similar awards will be made in the near future to several other missionaries who have obtained more than 100 *Star* subscriptions.

Elders Leavitt,  
Marriott, Bingham.

## NEWS OF THE CHURCH IN THE WORLD

**MISSIONARIES** who have laboured in the British Mission held a fish and chips party in the Ninth Ward Chapel in Salt Lake City, Friday, January 29th. The social was sponsored by the British Mission Association and was attended by a goodly number who formerly laboured as missionaries in Britain. They enjoyed fish and chips served in a piece of newspaper, just as they are served in this land. It was the second annual winter social of the Association.

**ONE HUNDRED** and one years of age on February 1st, Sister Mary Field Garner observed her birthday anniversary quietly at her home in Hooper, Utah. Sister Garner was born in 1836 in Stanley Hill, Herefordshire. Her parents, Mary Harding and William Field, were among the first converts to the Church in England and she emigrated with them to Nauvoo in 1840, crossing the Atlantic in one of

the first steamships. She vividly recalls her experiences in the early days of the Church, of hearing the Prophet Joseph Smith preach the Gospel to the Red Indians, of being driven from Nauvoo by hostile mobs, and crossing the Mississippi on bending ice, trudging across the Plains when a 16 year old girl. Despite her age, Sister Garner enjoys excellent health and moves about without support. She has more than 450 descendants, the oldest of whom is her daughter, Sister Mary A. Hymer, 78, of Canada.

**NATIVE OF** Brighton, Sussex, where he was born April 29th, 1849, Elder Jonathan David Wood, Pioneer settler, died at his home in Davis County, Utah, January 27th. Elder Wood's family joined the Church in England and came to Utah in 1855, when he was a lad of only six years. He served as a member of the Farmington Ward bishopric for 26 years.

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### WELSH DISTRICT CONFERENCE

The first of the spring series of district conferences was held Sunday, February 14, when the Welsh District conference sessions convened in Merthyr Tydfil, with President Joseph J. Cannon as principal speaker.

Almost 200 were in attendance at the evening session, held in Miners' Hall, and conducted by District President Richard C. Thomas. President Cannon and Supervising Elder Lewis W. Jones were speakers. Music was furnished by the Salem Male Voice Choir, conducted by Mr. William Peters, L.S.T.C.

Afternoon and morning meetings were held in the new Merthyr Tydfil Chapel. Afternoon speakers, conducted by District President Thomas, were Brother William A. Perry, first counsellor, President Cannon, and Elder J. Albert Pennock.

First Counsellor Perry conducted the morning session, at which speakers included Brothers William Griffiths, Albert Perry, Hadyn Forward and President Cannon.

The next district conference will be Sunday, February 21, at Bristol, where sessions will convene in Hannah More Hall, Park Street, Clifton, Bristol. It will be followed by Birmingham conference on February 28. President Cannon will be principal speaker at both conferences.



## OF CURRENT INTEREST

**THE CANADIAN** defence forces will be represented at the Coronation by 70 officers and 264 other ranks, including the Royal Canadian Mounted Police. This announcement was made by cable recently from Ottawa, Canada.

**FAMOUS** British athletes and sportsmen will administer a £2,000,000 Government fund to make Britain physically fit. Plans which have been published include: Promotion of all forms of sport, games, physical training, camping; Setting up of a National College of Physical Training to train teachers and "leaders" in physical education; Providing more swimming baths, playing fields, gymnasias, sports clubs, and other organizations; and grants to bodies already promoting physical training. The Government, however, emphasize that there will be no element of compulsion to take advantage of facilities.

Two national advisory councils—for England and Wales and for Scotland—will be set up. They will "push" local bodies and advise each on the forms of sport and physical training which will yield the best results. The National College of Physical Training will be established near London. Teachers already qualified may take "refresher" courses, and other courses ranging from three months to three years will prepare those who desire to become teachers. The cost of the College will fall on the Board of Education, and therefore will not be part of the £2,000,000 expenditure.

The B.B.C. will also participate by sponsoring an intensive radio health campaign, expected to begin in May. Physical exercises in the early morning—probably between seven and eight—will be taught by the B.B.C. staff instructor. The B.B.C. does not favour the Continental method of putting on gramophone records and leaving listeners to do their own jerks. The instructor will lecture listeners personally as they arise.

**FRESH FRUIT** from the United States is now being distributed to interior points of Colombia, South America, by air express. This traffic has been steadily increasing, and shipments totalling about 6,000 pounds have arrived at Bogota within a two-week period.

**"HIS MAJESTY** the King-Emperor has informed the Secretary of State for India that he has reluctantly come to the conclusion that he will not be able to hold a Coronation Durbar in India next winter.

"He finds that the duties and responsibilities which he has undertaken on acceding to the Throne in unexpected circumstances unfortunately make it impossible for him to contemplate a prolonged absence from Great Britain during the first year of his reign.

"His Imperial Majesty looks forward to visiting India for the purpose of holding a Durbar at a later date."—Statement from the India Office, recently.

**GREAT BRITAIN** was visited by 210 more foreign tourists in the first ten months last year than in all of 1935, which year held the record of 245,875.

**TABLE TENNIS**, which some say is four times as fast as lawn tennis, is now one of the world's major sports. Five thousand people make their living from it in Britain alone. In 1935, 11,000 tables and 1,500,000 balls were sold. The English Table Tennis Association rules 157 leagues, 2,881 clubs, and 47,636 players, and there are very few top-flight players older than twenty-five. In one championship game the umpire had to be changed three times due to fatigue.

**THE ZEPPELIN** Hindenburg, put into service between Europe and America last year, will initiate its intercontinental air service in 1937 on May 3rd. Other departures from Germany are scheduled for May 11th and 21st, June 1st, 11th and 22nd, July 2nd and 13th, and August 3rd.

## FROM THE MISSION FIELD

### Release—

Elder Clarence Van Noy Stewart was honourably released Thursday, February 11th, to return to his home in Mount Pleasant, Utah. Elder Stewart has laboured in Bristol and Hull Districts and in the British Mission Office.

### Appointments—

Sister Elizabeth Wilcox Cannon, daughter of President Joseph J. Cannon and Sister Ramona W. Cannon, was called and set apart as full time missionary Tuesday, February 9th.

Elder Alma J. Larkin was appointed Supervising Elder of London District Monday, February 8th.

### Transfers—

Elder John B. Hoge was transferred from Birmingham District to the British Mission Office Thursday, February 11th.

Elder Paul C. Palmer was transferred from Birmingham District to the Millennial Chorus Monday, February 8th.

### Doings in the Districts—

**LEEDS**—Sunday School children of Halifax Branch were presented with prizes by Brother H. Smith during the social programme held Saturday, January 30. Talks were given by Brother Smith and Brother Frank Holroyd. Sister Susannah Nanney conducted the social and a supper was served the children, officers, and teachers.

Elder Joseph H. Black addressed the Clayton Methodist Adult Sunday School Sunday January 31st. "The missionary system and doctrines of the Church," was the subject presented by Elder Black.

**LIVERPOOL**—At the baptismal ser-

vice conducted by Brother Willie Duckworth in Burnley Branch Chapel Sunday, February 7th, the following were baptized and confirmed: William Edgar Speight baptized by Elder Dale L. Barton and confirmed by Brother Duckworth; Ada Lockwood Horner baptized by Elder Richard G. Smith and confirmed by Elder Parley P. Giles.

**MANCHESTER**—The Relief Society of Oldham Branch sponsored a social on Saturday, February 6th. The programme including recitations, songs, and games was followed by dance numbers by the Gleaner Girls.

**NOTTINGHAM**—Three numbers were rendered by the Millennial Chorus Saturday, January 30th, at the Nottingham Branch Sunday School social. Fifty people attended and several numbers were given by members of the branch.

**SCOTTISH**—Airdrie Branch M.I.A. sponsored a "Burns Night" on Wednesday, February 3rd. Sister Margaret Graham spoke on the life of Robert Burns, and Brother James Martin acted as toastmaster. Sister Margaret Gates served the traditional dish, haggis, and refreshments.

**SHEFFIELD**—District President George H. Bailey addressed the Regnal Club of the Wesley Hall, Crooks, Sheffield, on Friday, February 5th. Following the one hour and a half address, many of the men and women members of the Club including the minister of Wesley Hall commended the speaker for explaining some of the doctrines of Mormonism. Literature was distributed.

## PERSONAL

**McNAIR**—The *Star* office has just received word from Brother Andrew B. McGowan of the passing of Brother Daniel McNair, 61, who with his wife was very active

in Glasgow Branch before emigrating to America 11 years ago. Brother McNair was born February 11, 1875, in Blantyre, Scotland, and died recently in Salt Lake City, Utah.

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